The Sinaitic Greek Manuscript 32

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The content of manuscript Sin. Gr. 32 is the following:

1) Our Father prayer, p. 1b.

2) Nicene Creed, pp. 1b-2b.

3) Psalms, pp. 3a-374b.

4) 9 odes of Moses, Anna mother of Samuel, Habacuc, Isaias, Joel, the Three Children, and Mary, pp. 375a-402a.

5) Prayer of Zacharias father of John, p. 402a-403b.

6) Prayer of Symeon the righteous, p. 403b-404a.

7) Morning hymn, p. 404a-406b: υμνος εοθινος· δόξα ἐν ὑψίστοις θ$\overline{ω}$· καὶ ἐπὶ γὴς εἰρήνη.

8) Hymn of Isaias, p. 406b-407a: μεθημω ὸ θ$\overline{ς}$ γνώται έθνι και ήττασθε ὸτὶ μεθημων ὸ θ$\overline{ς}$:-

9) The Beatitudes, Mat 5:3-12, p. 407b-408b.

It was copied in Mount Sinai by priest Michael, disciple of father Plautus,[1] for father Zacharias the shoemaker. Michael specified that, after the death of father Zacharias, the book was to become the possession of Mount Sinai in order to be read by visitors of the place who could read, and that the book was to be held by the priest of Mount Sinai who would give it to the readers.

The note of priest Michael is the following (p. 409a):

بسم الاب و الابن و روح القدس اله واحد

[1] Transcribed as Flwth فلوته in Arabic. The reading is clear.

كتب هذا المصحف الشريف فى طورسينا موضع الله المقدس كتبه الخاطى ميخايل القسيس تلميذ انبا فلوته كتبه لانبا زخريا الاسكاف و صار للموضع المقدس من بعده يقرا فيه من طلع الجبل المقدس من يحسن يقرا . و لا ينزله احد من الجبل و يكون عند القسيس الذى يكون فى الجبل يعطيه للذى يقرا فيه ياخذه منه . و لا يتخذه احد لنفسه . فمن خالف هذا . او يعيره فليس له غفران قدام المسيح و لا يكون له نصيب مع مارتمريم والده الخلاص . و من اجل الله كل من قرا فيه يدعوا للخاطى الذى كتب و من قربه للموضع استجاب الله منه و من قال امين +

There is also a short note by him at the end of the Beatitudes (p. 408b):

اذكرنى ياخى منجل الله

This manuscript was copied during the 9th or 10th century. Its Arabic script is very similar to the Arabic script of Sin. Ar. 116, copied in 995-6 AD. However, the Greek script of Sin. Ar. 116 is of a later form.

The legal value of this Arabic note

This note of the copyist is a legal deed. Since the law of the land had become Islamic law and Christians had to appeal to Muslim judges, writing such deeds in Arabic became a necessity.

Thus, in this case, if someone removed this book from Mount Sinai, by appealing to a Muslim judge, this book could be restored to Mount Sinai by the power of this Arabic note of the copyist. A note written in another language could not have the same value.